

283

P94 nod

1884

Primary Convocation

— OF THE —

Missionary Jurisdiction of North Dakota.

JOURNAL, CONSTITUTION AND CANONS.

1884.

JOURNAL
—OF THE—
PRIMARY CONVOCATION
—OF THE—
PROTESTANT EPISCOPAL CHURCH
—IN THE—
MISSIONARY JURISDICTION OF NORTH DAKOTA,
—HELD IN—
Gethsemane Church,
FARGO, DAKOTA,
Wednesday and Thursday, Sept. 24 and 25,
A. D. 1884.

DETROIT, MINNESOTA.
THE RECORD STEAM PRINTING HOUSE,
1885.

14520 283
P94 mod
1884

OFFICERS OF THE CONVOCATION.

PRESIDENT,
THE RT. REV. WILLIAM DAVID WALKER, S. T. D.,
Fargo, Dakota.

SECRETARY AND REGISTRAR,
REV. E. S. PEAKE,
Detroit City, Minnesota.

ASSISTANT SECRETARY,
ANSON D. KNAPP,
Fargo, Dakota.

TREASURER,
LUCIEN B. GIBBS,
Fargo, Dakota.

CHANCELLOR,
THE HON. SETH NEWMAN,
Fargo, Dakota.

STANDING COMMITTEE,
REV. B. F. COOLEY,
REV. E. S. PEAKE,
HON. SANFORD A. HUDSON,
B. S. RUSSELL.

CHURCH BUILDING COMMITTEE,
REV. B. F. COOLEY,
REV. A. BUCHANAN,
GEO. H. HANCOCK,
ALFRED G. BROWN.

BOARD OF TRUSTEES OF CHURCH PROPERTY,
THE BISHOP, CHANCELLOR,
AND MEMBERS OF THE STANDING COMMITTEE.

14520

ALPHABETICAL LIST OF THE CLERGY.

BISHOP.

THE RIGHT REV. WILLIAM D. WALKER, S. T. D., Fargo.

PRESBYTERS.

Buchanan, Anselan,.....Grace Church, Jamestown.
 Cooley, Benj. F.,.....Gethsemane Church, Fargo.
 *Dunbar, Geo. W.,.....Chaplain U. S. A., Fort Yates.
 Flack, Daniel,.....Lisbon.
 Hamel, E. T.,.....Bread of Life, Bismarck.
 *Huntington, Wm. P.,.....Waterloo, Wisconsin.
 *Jones, J. Nelson,.....Grand Forks.
 *Karcher, J. K.,.....Grand Forks.
 McCarthy, C.,.....Sanborn.
 *Miller, J. Gordon,.....Bismarck.
 Peake, E. S.,.....(P. O. Detroit, Minnesota,) Mayville.
 Woodford, Sidney H.,.....Valley City.

DEACON.

Trenaman, John,.....Wahpeton.

*Not present.

ROLL OF LAY DELEGATES.

Bathgate.....	*John Purdy.
Bismarck.....	
Buffalo.....	*Mr. Wilder, *Mr. Haynes.
Carrington.....	
Casselman.....	*W. F. Norrish.
Creel City.....	
Devil's Lake.....	
Dickinson.....	
Fargo, Gethsemane Church, L. B. Gibbs, W. G. Hayden, Anson D.	
.....	Knapp, Seth Newman, L. S. Warner.
Forest River.....	
Fort Yates.....	
Grafton.....	J. A. Delany.
Grand Forks.....	
Hamilton.....	*Wm. J. Bride.
Jamestown, Grace Church.....	B. S. Russell, *F. W. Webster.
Lakota.....	
LaMoure.....	
Larimore.....	
Lisbon.....	*A. Baring Gould.
Mandan.....	
Mayville.....	*W. E. Clayton.
Oriska.....	*Mr. Walker.
Pembina.....	*G. McTavish, *Russell Aylen.
Sanborn.....	*Mr. Corey, *Mr. Brown.
Sykeston.....	
Tower City.....	*Mr. Green.
Uxbridge.....	
Valley City.....	*W. E. Jones, *J. Parkhouse, *S. McKnight.
Wahpeton.....	Charles Damerel.

*Not present.

JOURNAL OF THE CONVOCATION.

The Primary Convocation of the Missionary Jurisdiction of North Dakota, convoked by the authority of the Rt. Rev. Wm. D. Walker, S. T. D., Missionary Bishop, met in Gethsemane Church, Fargo, at 10 A. M.

Morning prayer was said by Rev. Messrs. T. H. M. V. Appleby, E. T. Hamel, R. R. Goudy and John Trenaman.

Rev. C. McCarthy read the Litany.

Holy Communion was celebrated by the Bishop, assisted by the Rev. J. V. Himes and the Rev. D. Flack.

The sermon was by the Rev. J. V. Himes, Matt. 16, 18, "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it."

AFTERNOON SESSION.

At 3 P. M. Convocation assembled for organization, the Bishop presiding and opening the session with prayer.

The Rev. E. S. Peake was appointed secretary, *pro tem*.

The roll of the clergy was called.

The chair appointed as committee on credentials of Lay Delegates, Rev. S. H. Woodford and B. S. Russell.

The Bishop then delivered his address. [Appendix.]

The committee on credentials of Lay Delegates reported and the roll was called.

On motion it was resolved that clergymen present from neighboring Dioceses or Jurisdictions be invited to seats in the Convocation.

The Rev. T. H. M. V. Appleby, Rev. T. E. Dickey, Rev. R. R. Goudy, Rev. Herbert Root and Rev. G. E. Swan, of Minnesota, and Rev. J. V. Himes, of South Dakota, were received.

Convocation proceeded to election of officers.

Rev. E. S. Peake was chosen secretary, Mr. Lucian B. Gibbs, treasurer. The secretary named Anson D. Knapp assistant secretary, which was confirmed by the Convocation.

The Bishop announced his appointments:

Rev. B. F. Cooley, Dean.

Seth Newman, Esq., Chancellor.

Rev. B. F. Cooley, Rev. E. S. Peake, Hon. Sanford A. Hudson and B. S. Russell, Standing Committee.

The appointment of Chancellor was confirmed by vote of Convocation.

Moved by the Rev. A. Buchanan and

Resolved:—That the Bishop be requested to furnish a copy of his address for publication and distribution throughout the Jurisdiction.

Resolved:—That the portion of the Bishop's address relating to missionary organization be referred to a special committee to report to-morrow.

The chair appointed Rev. A. Buchanan, Rev. E. S. Peake and Mr. B. S. Russell to act as special committee.

Moved by Rev. B. F. Cooley and

Resolved:—That a committee be appointed to consider the expenses of Convocation.

The chair appointed Rev. B. F. Cooley, D. Flack and Mr. L. S. Warner.

Moved by Rev. B. F. Cooley and

Resolved:—That a committee be appointed by the Bishop, of which he himself shall be chairman, to confer on the subject of a Constitution for this Convocation.

And another on the adaptation of the Canons of Nebraska to use in this Jurisdiction.

The chair appointed Revs. T. H. M. V. Appleby and S. H. Woodford on Constitution and Rev. B. F. Cooley and E. T. Hamel on Canons.

Moved by B. S. Russell and

Resolved:—That the thanks of this Convocation be given to the Rev. Joshua V. Himes for his very able and interesting discourse at the opening service of the session.

Moved by B. S. Russell and

Resolved:—That a committee of three, of which the Bishop shall be one, be appointed to secure from the legislature of Dakota such legislation as may be necessary for the organization of parishes and other purposes; also that said committee be authorized to procure an act of incorporation with reference to tenure of Church property in this Jurisdiction.

Mr. B. S. Russell and Seth Newman Esq. were appointed.

Adjourned at 5:30 to meet at 7:00 P. M.

EVENING SESSION.

Convocation met at 7 P. M., the Bishop presiding and opening with prayer.

The report of the Standing Committee was received and placed on file.

REPORT.

The Standing Committee met at Fargo, Dakota, May 28th, 1884, and organized by the appointment of the Rev. B. F. Cooley, President, and the Rev. E. S. Peake, Secretary.

Unanimous consent was given to the application of John Trenaman, and testimonials signed recommending him to be admitted a candidate for Holy Orders.

Resolved: That this recommendation be dated January 9th, 1884, the time of application to the Bishop, and entering upon the required course of preparation.

JUNE 28, 1884.

Standing Committee met and passed, unanimously, testimonials of John Trenaman, candidate for Holy Orders recommending him to the Bishop of North Dakota for admission to the Holy Order of Deacons in the church of God.

E. S. PEAKE, *Secretary.*

It was announced by the Rev. B. F. Cooley that the Annual Convention of the Diocese of New York is in session, and it was

Resolved: That we send the following telegram of greeting:

"The youngest missionary jurisdiction of the church in the United States, assembled in Primary Convocation, tenders to the venerable parent diocese of New York, the interchange of Christian fellowship."

The message was sent by the secretary.

The Rev. C. McCarthy then gave an interesting account of his mission work at Sanborn, Tower City, Buffalo and Oriska.

The Bishop invited the members to Evening Prayer, and notice was given by him of a celebration of Holy Communion at 7 A. M. the following morning.

The Convocation then adjourned for

EVENING SERVICE.

Prayers were said by the Rev. Messrs. Buchanan and Dickey, the lessons being read by the Rev. Messrs. Root and Woodford. The sermon was by the Rev. E. S. Peake, Acts 28, 15, "And when Paul saw them he thanked God and took courage." Prayer was requested by the Bishop for the Bishop of Minnesota, now at sea.

THURSDAY, Sept. 26, 1884.

Celebration of Holy Communion in Gethsemane Church at 7 A. M., by the Bishop and Dean.

Morning prayer was said at 10 A. M. by Rev. Messrs. Buchanan, Himes and Hamel, the prayer for those at sea being used.

The Convocation was called to order and the minutes were read.

The report of the finance committee was received, amended by striking out the word "clerical" before "members," and substituting the word "fifty" for "forty," and accepted.

Committee on Constitution reported, and the report was accepted. The Constitution of Dakota was considered article by article, amended and adopted.

Committee on Canons reported. The report was accepted and it was

Resolved: That the committee be empowered to print their report in the Journals of Convocation, and that the report be hereby adopted, as the portion of the Canons of the Diocese of Nebraska applicable to the Missionary Jurisdiction of North Dakota. It was

Resolved: That a committee of one clergymen and two laymen be appointed to report to the present Convocation a plan for defraying expenses of Convocation.

Rev. D. Flack and Messrs. B. S. Russell and J. A. Delaney were appointed a committee on assessments.

Report of Committee on Missionary Board was received and laid over.

At 4 P. M. a telegram of greeting was received from the Diocesan Council of New York:

"The Convention of the Diocese of New York reciprocates cordially the greetings of fellowship just received from the Primary Convocation of the Missionary Jurisdiction of North Dakota."

Moved by the Rev. Mr. Cooley, and

Resolved: That blanks for delegates be circulated by the Secretary and returned by the parishes at least one month before the meeting of Convocation in order that a complete list may be made for the opening of Convocation.

Moved by the Rev. S. H. Woodford, and

Resolved: That for the purposes contemplated in the resolution concerning the expenses of Convocation, the Rev. Mr. Appleby be regarded as a member of this Convocation.

Moved by the Rev. B. F. Cooley, and

Resolved: That a Church Building Committee of five persons, of which the Bishop shall be Chairman, be appointed by the Chair.

The following were appointed: Rev. B. F. Cooley, Rev. A. Buchanan, Mr. Geo. H. Hancock, Mr. Alfred G. Brown. It was

Resolved: That the Secretary act as Registrar for the ensuing year.

The Rev. Thos. E. Dickey, Rector of the Bishop Whipple School at Moorhead, was invited to make a statement about the school.

He stated that his object had been, and should be, to build up a thorough church school for boys in North Dakota as well as Minnesota, with a course fitting them to enter any western college.

Moved by B. S. Russell, and

Resolved: That the thanks of the members of this Convocation be presented to the Rector and Vestry of Gethsemane Parish for the use of their church for the meeting of the Convocation, and also to the families of the congregation for their hospitality to the members thereof.

The Bishop invited the members of the Convocation and the members of the Vestry, with their families, to a reception at Headquarters Hotel at 8 P. M.

The minutes were read and approved.

The Bishop then made a closing address, expressing his gratification at the harmonious spirit which had prevailed.

The "Gloria in Excelsis" was sung.

Prayer was said by the Rev. J. V. Himes, and the Bishop gave the Benediction.

Convention adjourned *sine die*.

WILLIAM DAVID WALKER,

PRESIDENT.

(Attest,)

E. STEELE PEAKE,

Secretary.

APPENDIX.

THE BISHOP'S ADDRESS BEFORE THE PRIMARY CONVOGATION OF NORTH DAKOTA.

In the name of the Father and of the Son and of the Holy Ghost—our fathers God and ours, we gather together for the first time to-day, dear Reverend Brethren of the Clergy, dear Brethren of the Laity, for the exchanging of mutual counsel and sympathy and love, for the rehearsal of what God hath done for souls among us—our own and others. Beginning with a celebration of the Lord's Supper, we have sealed our Council with the dear Saviour's own signet, we have won, may we not hope, His supreme blessing? We are assured of His holy presence. This shall be our comfort in these days of sacred intercourse, as we hear and speak of the dear Church of Jesus, the honored, the precious mother of us all. And as I look into your faces and think of the devotion and toil and heart which you, my Reverend Brethren offer, all humbly and loving to that hallowed Church, for the adorable Master's sake, I feel that it is good to be here, one of a sanctified brotherhood, one of a Communion of Saints. I have learned already that it is no easy work you have to do, each at your post of duty. It is not as in many an eastern parish—the well oiled grooves of a methodical parochial system you have to move in. The spiritual work, that your souls are hungering to accomplish, cannot be wrought with ease-increasing and labor-saving patented machinery, like the wonderful planting and harvesting that is done on the material soil all over these outlying prairies. No man can be a useful missionary in this Northwest unless he have a hand for struggle and a heart for toil, unless he have an Apostle's willing endurance, a martyr's self-denial. Is this exaggeration, is it a poetical figure of speech? My answer emphatically is, no! How my heart has

been sick for some of you, *with* some of you, as I have seen your burning love for souls chilled because of the apathy, the freezing indifference where you had expected, where you had a right to expect, so much—as I have seen your loving plans for the extension of the Redeemer's kingdom, for the eternal good of immortal souls, barred by the over-caution, the half-heart of some good laymen, who brought, as they thought, sound business policy to serve as a brake on your headlong spiritual fanaticism, when it was only the lukewarm spirit of the worldling checking the right on going of the Kingdom of Christ. Oh, Brethren dear of the Laity, be not, I beseech you, hinderers of God's work. Let a sound wisdom guide, indeed, let no irrational enthusiasm sweep away the gates of a prudent care, but sacrifice somewhat, believe somewhat, when you do Christ's work for Christ's children, out of a great consuming love for Christ. Strict Ledger accounts, a rigid business law—if these only had governed them—would never have nerved the arm of St. Peter or equipped the soul of St. Paul, for that great grapple with the world in the faith's behalf. It was because they had faith in THE FAITH that they were on fire. It was because they believed the word of Jesus, the power of the truth, that they met lions or stood in the vortex of sneering unbelief and spake with unstammering lips. I know such exhortation is not necessary for you—you who are representative men of the different parishes in this Jurisdiction, you who have interest enough and zeal enough for the Church of God to turn aside for a season from the pressing claims of business and come here to counsel, with us of the clergy, regarding the precious interests of the Master's Bride. But may I not at least ask of you to support your pastor with your whole might, in making the religion of the parish a living reality, a solid, genuine, Christ-like piety. May I not urge you to help him—God's great Spirit helping you both—to deepen the spiritual life of your common Spiritual household. The need of the hour in the Church of God, is consecrated lives, men that walk with God. The world is in the church. Gain, the wrestle for bread, self's needs and self's delights, these especially in this western atmosphere, where each is pitched to a high key of ambition, each stimulated to an energetic drive in his work of life,—in this western atmosphere where young blood and buoyant hope and dazzling visions of progress and position and opulence fire so many hearts whose beatings have been but for a few years—these, I say, are benumbing souls and setting up alien thrones in the hearts and robbing the King of His children's dear and loving homage. Each man has some power to stem the tide of worldliness, to help on to a higher life in the Church, as he lives his own life humbly and prayerfully and near to God. The influence of one consecrated life is simply immeasurable. Earthworks that are constructed of particles of sand and atoms of clay make the best forts for a nation's

defense to-day, better than the piled granite, the imperishable adamant. Each grain that enters into the structure is a factor in the saving of the city when the enemy's guns threaten sack and ruin to the community; and is it any poetic license to say that even *one* absolutely consecrated life in a parish will be a power there to repel the assaults of worldliness upon the Church's bastions? It is a day when men are waking up again to a sense of prayer's power. The faith-cures and the praying communities that look for answers in material things to their ceaseless petitions, may have much of superstition, much of presumption linked to them. I see in them something of pious exaggeration, somewhat of the fanatic's dream. Methinks I see, too, a return from faded reverence to breathing faith, a re-action from a sneering Huxley's vaunting prayer-gauge to a humble disciple's trust, who with a self-surrendered confidence leans only, lovingly, absolutely, on God. Howard's epitaph left by the great philanthropist to be chiseled on his marble tomb, is the spirit of this reviving faith, which is asserting itself bolder and braver, day by day all athwart Christendom, "Not I, but Christ." We may praise God for it and go on our way and work valorous and confident. We may lament faith's temporary eclipse, but the sun of a Christian belief shall soon emerge from behind the concealing curtain more beautiful and true, because it reveals a wider learning, a more sanctified and renewed wisdom. If I had not such a faith, such assurance, I could have no hope.

But I turn now to the contemplation of the field given us all, dear brethren in Christ, to plant and to reap. Before giving my thoughts regarding the work that lies before us, let me first turn your eyes to the face of a worker and leader in it, now gone to sleep. Need I mention that name—so precious to many of us—the name of Clarkson, which was linked for those many years of his Episcopate life to this portion of the Lord's vineyard—so honorably, so sweetly, so sacredly. I have a word that I would speak as a successor of the dead apostle in his work in the Northwest. Here his memory is graven in indelible characters. His is a name of honor, of veneration, of love in the social world, in the Church world, in the world's world. Men speak of him to me—men who have had little to do with religion, whose aim and life is the heaping of wealth and nothing else—with an enthusiastic regard, with awed hearts. They see in him the manly man, the blameless bishop, the child of God. As in that day of Israel, when the old saint came down the mount, they have beheld the evidence, unseen by the good man himself, that he had been with Jesus. But it is not only the man of the world that does homage to-day to the memory of this departed man of God. The little child whom he dandled on his knee tells me of his love for the bishop. The little boy or girl found in him the gentle sympathy, the playfulness, the cheer, that made him in his

eyes not the august and stately functionary, but the companion, the sportive friend, who could lay aside the grave cares of office to be a child again with children. Nowhere have I found a voice but of love and tenderness and veneration for the departed bishop of Nebraska, throughout this missionary jurisdiction of North Dakota. Whether it was hard-toiling missionary or earnest christian woman; whether it was the warden of a parish or the railroad conductor or brakeman; whether it was the bright young man from the east, come to this far Northwest to make his fortune, or the young man to the manor born, tilling the soil for his daily bread; from shopkeeper, or lawyer, or schoolmaster, or matron, or maiden, or patriarch in the Church or out of the Church, the voice is one—honor, reverence, love. To all he was the heroic man, the holy bishop, the child of God. And not only is his memory a fragrant one in individual hearts; not only is his impress stamped on personal souls. The whole Church of God here is marked with his character, his spirit. The little sanctuaries that have risen, the mission stations that have come into being, the faith and courage of handfuls of Church people here and there in hamlet and village, are the fruits, under God, of his earnest, loving toil. His tone of kindness and hope and charity, cross and recross them all, in living characters. He has strengthened here and fanned dying embers into life there. His prayer and his blessing have given hope and life elsewhere, when all seemed broken and ready to die. The power of the good life and truth and a nearness to Christ has thrown light and life where all might have been hopeless, and cheerless, and fruitless.

But pardon me, in closing this reference to the dead, for burdening you with a personal reference and a personal testimony. Many years ago at a large missionary gathering in the city of New York there stood before the congregation a bishop who with thrilling words and a marvellously winning power, told of a Saviour's love and a Saviour's cross—told of a lost race and a hopeless hereafter but for Calvary and a Christ. The vast gathering was awed and moved mightily by the story of faith and redemption. Then with a wondrous spell he spake of the duty of each called disciple to repeat the story to friend, or brother, or neighbor—and then of the need of soldiers to go forth enduring, sacrificing, suffering for that name—to distant lands, to our own wild frontier. There were stirred souls as that appeal rung forth over that congregation—in the name of the Captain of salvation. One who heard it vowed a part of life to that service. For years he gave himself to mission work in a great city. To-day he stands before you a missionary-bishop of the frontier. The voice that moved him to the choice, under God, of mission work, was the voice that has now ceased upon the earth, hushed in the stillness of a grave under a great cathedral's shadow which his own toil and devotion caused to be reared, but ready to burst anew with a noble zeal in the song of the Lamb, before the great white throne.

He has gone to sleep, and surely his sleep must be sweet.

One venerated name brings to memory another. I cannot pass to the consideration of our common household without pausing to lay a garland of love and reverence on another comparatively new-made grave. I refer to that patriarchal man, the late Presiding Bishop of the American Church, the Right Rev. Benjamin Bosworth Smith, D. D., L. L. D., who for fifty-three years was the honored head of the Diocese of Kentucky. On the 30th of May the veteran captain put off his armor. Had God spared his life for another fortnight he would have completed his 90th year. For many years he was the oldest Bishop of the Anglican Communion—nay! if I am not mistaken, in all Christendom. His life reaches from the first President's rule in this Republic, to this last who sits in the chair to-day. He was born before Washington delivered his farewell address—and so has lived under the governance of every Chief Magistrate of this nation. It was his privilege to be the last of those Bishops on whom Bishop White laid consecrating hands. He himself was Consecrator when twelve different bishops were called by God to their holy functions. It was his unparalleled honor and privilege to take order for the consecration of fifty persons to the Apostolic office during the seventeen years that he served as Presiding Bishop of this Church. One of our Bishops recites these facts regarding this venerated and venerable Primus of the American Church. Says he: "Bishop Smith was set apart to his high office six years before Bishop White was called to his rest, and in three years more, had it pleased God so far to prolong his days, the Episcopate of the two would have covered an entire century. By these two links we get back to the succession of the See of Canterbury, and find in the little Chapel at Lambeth, the issue of that Apostolate which now, in the Lord's name, sets up His red-cross banner in every State and Territory in this broad land. The memory of this our departed father the Church will ever embalm as a precious heritage—resigning him body and spirit to the keeping of that Saviour in whose care 'none shall perish, neither shall any pluck them out of His hand.' None are there who have seen this venerable patriarch of late years who have not been impressed with his dignity and gentleness, and simple, childlike piety. His saintly spirit, his extreme age, his loving tenderness have won for him the reverence of the whole Church." I know you will bear with me once again while I make a personal reference. In the preparations needful for my own Consecration to the Episcopate I was compelled to have several interviews with him. In them all I found him to be, though in the midst of much feebleness and pain, the patient, simple-hearted Christian. Trust, the unwavering love and confidence of the true disciple of Jesus, were apparent in all his speech. It was an example of the "waiting on the Lord"—and yet there was the yearning, in God's good time, "to depart and to be with Christ." If

there was anybody in all the ages of the Church to whom the Redeeming Saviour was ever precious, was a realized reality, was the soul's yearning—it was to the late Presiding Bishop of this Church.

On the 20th day of last December, when your Bishop was consecrated to his office in Calvary Church, New York, prayers for the Church in North Dakota and for him were offered in Westminster Abbey and at Exeter in England, in the Cathedral in Scotland, at Bangor, in Wales, at Christ Church Dublin, at the English Cathedral in Japan, and, within the octave, at the Cathedral on Mount Zion in Jerusalem. It was comfort for him on that day that prayer was thus circling 'round the world in his and the Church's behalf. Let us hope that the supplications of that day of the whole Anglican Church will not be in vain for this youngest diocese in Christendom. But one of the most precious of the memories of that day was an incident of the late afternoon. My relations with the Presiding Bishop had been so tender that I felt I must see him and receive his blessing on that solemn day. As I entered the room he said, "My son, I have been with you all day. I joined with you in the hallowed service of consecration, reading it here in my room." Then rising from his couch, where he had been lying, he stretched out his hands,—I almost involuntarily dropping to my knees,—and laid them on my head, and invoked a benediction, marvelous for its beauty and its fullness. It seemed to me almost a re-consecration. I went forth from that godly patriarch's presence, grateful that it was my privilege to receive his blessing on that hallowed day and to be the last of those who received laying on of hands and an Episcopal blessing from the last living bishop consecrated by Bishop White.

But I turn now to the thoughts which have come to me regarding the momentous work given us, my dear brothers, to do. My study of the field shows me a territory about 275 miles wide by 400 in length, an area of nearly 75,000 square miles. The population is estimated at 150,000 white people. We have, too, within our borders, I think, about 15,000 Indians. My impression is that the bulk of the white settlers have come to this portion of Dakota within the last four years. There is exhibited then here and in our sister diocese of South Dakota, such a marvelous spectacle of colonization, as has not been witnessed, I think I may truly say, in the history of any territory or state since this nation was born. Remarkable and wonderful in two particulars. First, in its numbers. A larger torrent of able-bodied people has swept into this section, than ever entered any section to remain, it is believed, in the history of any new land since time began. I don't think this is a western exaggeration. Second, in its character. It is not the scum of the east, not the waifs and strays of Europe that have made Dakota their home. As I roam hither and thither I find everywhere the young men of pluck, of energy, of

manly self-dependence, of intelligence, of education, of refinement, from the middle states, from the nearer west,—the rugged Scandinavian, the sturdy Englishman or Scotchman. I find these peopling the magical young towns that are leaping into being here and there, or dotting the prairie with shacks or claim shanties, from which they emerge day by day with a stalwart determination to till industriously and intelligently, as rich a soil as the sun in the heavens ever shone upon. These are the men who are adding to the nation's wealth, to its robust splendor among the kingdoms of the earth. I find, too, in our midst, the men, who at middle age, or even in more advanced years, have made financial shipwreck and who have come to us courageous enough to go down to the foot of the ladder and climb through toiling and care to standing room again, and so pay honest debt and repair the lost fortune. I stand among such and see in them those whom I must revere and honor. They are the men, honest and true, who deserve, in this day of widespread dishonor, defalcation and bankruptcy, the outstretched right hand of any man who knows what high character and integrity mean. The old time frontiersman with his bowie knife and hair-trigger revolver, the lawless trapper to whom blood had no terror,—these have no place in the social life of our commonwealth. God be thanked that we have as yet discovered no silver or gold mine in North Dakota, and so the reckless miner, with his life in his hand, is not found among its teeming thousands. Law abiding, energetic, generous-hearted citizens—these make up the majority of our population. Homes of taste, an atmosphere of thought, of industry, of refinement,—these meet me everywhere, even though the home be a sod house or though the outside wall of the little two-roomed shanty consist only of tarred paper. It is among such a people the Church has sent us to cast our lot, dear Reverend Brethren of the clergy. It is not to a half civilized frontier; it is not mission work among heathen that is given us to do. We are sent to minister to brothers and sisters,—in the Word and in the sacraments—to be dispensers of comfort, and truth, and peace, to the strong and the wise, in the things of this world. Ours must be a robust religion to be useful and accepted of this manliness and vigor that we see about us. Our teaching must show thought and sense. We must present a system of piety which shall commend itself for its truthfulness, and its reasonableness, and its authority. The Divine Word, the Catholic Church, the Catholic Creed, the Catholic Ministry,—the fair order of ceremony and sacrament, and ritual, that are the glory of this dear Church of ours—that are the rich heritage of the centuries, the fruit of early ages of faith and martyrdoms,—these in their integrity, their beauty, their hallowedness, their hoary majesty, are to be presented to this people, if we would win for the piety we offer, their homage and their reverence and their love. I find the dignity and

practical truth, the chaste ceremonial order and the symmetry of its doctrine, its rounded theology, elements in our Church which commend it to the hearty sympathy and the honest reverence of the shrewd, earnest men I meet everywhere. Let us faithfully present the "Church doctrine which is Bible truth" as we preach, as we teach. Thus shall the world about us behold the "King in His beauty;" thus shall they learn that the "King's daughter is all glorious within, her clothing is of wrought gold."

I presume you encounter—as I do often—the so-called advanced thinker of the day. It is natural where there is young blood beating and a robust independence and self-dependence. It shall be your office often to guide such out of their darkness into the light of God's truth. In dealing with such will it not be wise to be gentle? We will remember that a truth spoken in love must always be a power. We will remember that the godly life shall speak more to the young man who has drifted from faith's moorings than any heated denunciation of his pride of opinion. The rich porcelain vase just taken from the furnace needs the gentle handling lest in its then fragile condition it be broken. Afterwards it hardens into the strong work of art, noble in its strength and beauty. There is many a grand young man passing through the fires of skepticism, reading the crude pretensions of modern writers on science, who with right handling will come from the fire all the truer and nobler because he was in it once. The young man Saul, who one day sneered at the Christ, became the Saint Paul in mid-life, who was the sublimest disciple of Jesus in all time.

I cannot refrain just here from turning to a theme which at the present, I rejoice to say, is arousing the thought of the whole Church. It is one that has been on my heart heavily since I first came among you. I mean the subject of the more adequate support of the ministry. Of course I recognize that the Master's summons to his ordained servants means the endurance of hardness. But I do not recognize it as a call to over anxiety concerning bread, to the carrying of a load of debt, to suffering physical want. "The laborer," saith the Master of the stewards, "is worthy of his hire." "The Lord hath ordainad," says another Scripture, "that they who preach the Gospel shall live by the Gospel. A living bishop has forcibly said, "a long continuance of scanty support for the priesthood denotes a low standard of Christian living on the part of the laity and is generally a proof of the feebleness of their faith and the coldness of their love. If it be the duty of every minister of the lowly Nazarene to own a spirit of self-sacrifice, it does not follow that it is the duty of the laity to compel this privation, this self-surrender, by withholding the laborer's due, by diminishing the priest's tithe to the very minimum. It will be the earnest labor of each faithful Churchman to see to it, that God's ambassador shall have no

need. It belongs to wolves, not to the sheep, to slay the shepherd." I say here solemnly, officially, as your Bishop, that the salary of nearly every clergyman of this jurisdiction is insufficient, is unworthy his office, is unworthy the people. My longing is to see in connexion with each church already erected, each sanctuary yet to be built, a parsonage house, the Rector's home,—the spot where his heart can ever turn, whatever his cares, whatever his labors, where, secure from the fluctuations that must of necessity come in a newly settled land, he may feel at rest and ever ripe for his sacred work. The sermon will be better, the sympathy and devotion more comforting and helpful that is administered to a flock by a shepherd who is not harassed by the cares of this world. I have learned with sorrow of some parishes where the pastor's salary is neither promptly nor faithfully paid. It has been a deep pain to my heart to hear of ministers or the Lord Jesus Christ, men called by the holy Spirit of God to the solemn office of priest in His Church, having been compelled to go from house to house, collecting in fragments the salary which is their due—which by all laws of honesty and mercantile probity should have been forwarded to them without their asking, without their being compelled to travel from door to door, in the attitude almost of begging friars. I speak not of this, dear brethren of the laity, in censure; God forbid that should ever be your Bishop's attitude towards you. No! I utter it only in loving remonstrance; I utter it in my Master's name, who has said of His chosen messengers, "who-soever receiveth them receiveth Me." It has been my delight to speak privately often,—and I cannot refrain from giving utterance here to the same announcement—that there is one parish in this jurisdiction which recognizes its duty to its pastor in this respect and faithfully performs it, a parish whose vestry bind themselves to deposit each month's salary *in advance* in the bank, where it is on demand for the pastor at his will. And the dues of the parish are not collected by the ladies—all honor to them for the noble work they have done and are doing in the missions and parishes all over this Diocese—but the work of the vestry or of the mission's committee is not theirs to perform. The dues of the parishoners for the parish support are—as by the Canons of this Jurisdiction they are bound to be—secured by the vestry themselves. It is their duty, and they do it. I would that in every mission, in every organized parish, this were the invariable law. Brethren beloved, I am deeply in earnest on this subject. I pleaded with you at the outset of this address for your aid in promoting a deeper spiritual life. I believe it can be helped on by a greater earnestness in this particular work. The man of God who can go to your pulpit, and your altar, and your household, free from concern about bread and meat, the priest who can go to his spiritual work from a calm study where he has been bending the knee in pleading, burning prayer, where he has been perusing

the sacred page and meditating on its holy dogma,—such a man can minister to your souls for their need with a mighty power. Spiritually it will pay. In all reason it is no visionary's demand. It is an Apostle who by command of the Holy Ghost declares, "Let him that is taught in the Word minister unto him that teacheth in all good things;" and then follow those startling, awful words: "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he reap." What does it mean? Does it declare that the man who gives for the sustenance of Christ's minister shall in that proportion reap spiritual good? that in that ratio his immortal soul shall gain power? and that in the proportion of his withholding from the man of God he shall win spiritual blight? that his soul shall be mildewed, and moth-eaten, and blasted, and God-forsaken? If so then it is a *great matter* whether the priest at the Church's altar shall reap of our worldly goods. Our devotion which will be acceptable at the Throne then will not end with our Litanies and our Jubilates, with our supplications and our thanksgivings. Our GIFTS shall be an element in our worship, as well as our lowly miserere. We shall remember that when a great Apostle fresh from the Master's side, spoke of an acceptable devotion, a personal consecration that was welcome to the Father, precious in the sight of the great King of men, he said to the centurion, "Cornelius, thy prayers and thine ALMS are gone up as a memorial before God."

I have alluded before to the work of faithful women in this Jurisdiction. It has been one of the comforts of the Bishop to see so many of these laboring with much of sacrifice, when *apparently* the men could give little of their time to the needs of the Church of God. I say *apparently*, regarding the men's portion of the work with a purpose. I know the large demands of this driving day upon the time, and brain, and heart of all men in all walks of business. I know that men must keep abreast the race horse speed, the pulsing, electric pressure of this century's driving energy. But I know too that it is no loss to intellect or purse, and certainly not to soul, if some portion of this manly, intelligent, earnest force be offered to Almighty God. I know too that many, if they but *will, may* consecrate more than they do of time and toil to Him who alone gives them what power they have at all to get any wealth,—to do any work. But the women's work has shown marvellous results. Sunday schools are virtually kept alive only by theirs and the Rector's Labor. Organizations,—ameliorative, parochial, missionary,—are doing generous things, self-sacrificing things, devout things, because women will love, and honor, and adore the dear Lord, whatever the care and distraction of the world, like those faithful ones in Judæa ages ago, who ministered through life to the holy Saviour and never left His side and His service even in death. God be thanked for the blessed labors of holy women in our portion of the Saviour's vineyard.

I have no plans of work sensational or revolutionary to present at this, our Primary Convocation, dear brethren. I am endeavoring, step by step, to study the field. When another year has passed, should God permit us to come together, I may have some suggestions to make. It is my comfort that so many of those whom I have the privilege of with working are men imbued with *missionary* ardor. That means men touched with the right fire from above, with Apostles' zeal. God bless each, and guide each, and inflame each with ever increasing fervor in His Divine work. The day is coming, and that I think soon, when we must recognize the need of at least one educational institution under the direction of our Church—a school for girls. I have not felt that a need for such an institution for boys in this Jurisdiction is one of the present or the near future. With the noble institution named from the Apostolic Bishop of the great Diocese of Minnesota, in our twin town across the river, it would seem unwise to establish any institution of our own. It can care, and care well for a long time to come, as I think, for the coming young men of North Dakota who ask a good scholarship with a wise Churchly nurture. The Bishop has not as yet determined upon the place of his official residence. There were many problems and interests that required his careful thought before deciding a question so momentous. He is hoping before the close of the year, or soon thereafter, to announce what he thinks the part of wisdom to do in this regard.

Under the old regime, in the days when the Convocations of what are now North and South Dakota were one, there was an organization called the Missionary Committee of the Convocation. Its purpose was to aim at accomplishing some missionary work in the territory, under the direction and support of said organization. I trust that steps will be taken to such an end in this new Diocese of the Church. For its work it would be fitting that offerings should be made at least twice a year in each parish and mission throughout the Jurisdiction.

I desire earnestly to urge upon the brethren the duty also of taking an offertory once each year, at least in aid of Foreign and Domestic Missions.

In closing, Beloved Brethren, I commend you to the ceaseless love and guidance of the Holy Ghost. May you each be ardent workers with Him, for souls and the Church, pressing onward to increasing fruition life through.

PAROCHIAL REPORTS.

Bathgate; REV. THOS. H. M. V. APPLEBY, Missionary.

Communicants, 5. Contributions, \$2.52.

Bismarck, Bread of Life; REV. E. T. HAMEL, Rector.

Baptisms; Infants, 6. Communicants; Present number, 84. Marriages, 14. Sunday School; Teachers, 4; Scholars, 21. Church Sittings, 110. Contributions; Alms at at Holy Communion, \$57.50; Offerings, \$45.00; Total, \$102.50.

Buffalo; REV. CALLAGHAN MCCARTHY, Missionary.

Communicants, 30.

Carrington; REV. A. BUCHANAN, Missionary. (No Report.)

Cassellton; (No Report.)

Devil's Lake; (No Report.)

Dickinson; (No Report.)

Fargo, Gethsemane Church; REV. B. F. COOLEY, Rector. Lucien B. Gibbs and Wm. G. Hayden, Church Wardens.

Baptisms; Infants, 7; Adults, 2; Total, 9. Confirmed, 10. Communicants; Admitted, 14; Received, 30; Total added, 44. Present number, 117. Marriages, 14. Funerals, 9. Sunday Schools; Teachers, 5; Scholars, 40.

CONTRIBUTIONS.—Objects within the Parish. Alms at Holy Communion, \$91.89. All current expenses, including Rector's salary, offerings, \$1436.57. Other sources, \$1230.00. Sunday School, \$15.00. Choir, \$76.53. Total for objects within Parish, \$2849.99. For objects without the Parish. Episcopal fund, \$7.00. Other objects, \$10.00. Total for objects without the Parish, \$17.00. Domestic Missions, \$5.00. Foreign, \$5.00. Other Missionary objects, \$10.00. Total of Contributions, \$2836.99.

PARISH PROPERTY.—Parsonage value, \$2000.00. Total valuation of the property belonging to the Parish, \$12000.00.

Forest River; REV. J. N. JONES. (No Report.)

Grafton; REV. J. NELSON JONES, Missionary.

Baptisms; Infants, 1. Communicants, 6. Funerals, 1. Sunday School scholars, 30. Contributions.—Offerings, \$21.34. Other objects, \$51.50. Total, \$73.34. Value of property, \$75.00.

Grand Forks, St. Paul's Church; REV. J. NELSON JONES, Rector.

Baptisms; Infants, 6. Communicants; Present number, 25. Marriages, 4. Funerals, 4. Church Sittings, 100. Contributions.—Offerings, \$200.00. Subscriptions, \$1300.00. Total, \$1500.00.

Hamilton; REV. THOS. H. M. V. APPLEBY.

Communicants, 3. Contributions, \$1.62.

Jamestown, Grace Church; REV. A. BUCHANAN, Rector. B. S. Russell and F. W. Webster, Church Wardens.

Baptisms; Infants, 5. Communicants; Removed, 4; Present number, 44. Marriages, 3. Funerals, 1. Sunday School; Teachers, 4, Scholars, 15. Church value, \$2000.00. Sittings, 125. Total valuation of property belonging to the Parish, \$3000.00.

CONTRIBUTIONS.—Alms at Holy Communion, \$16.12. Offerings, \$44.39. Subscriptions per envelopes, \$269.21. Sunday School, \$4.32. Total for objects within Parish, \$334.04. Objects without Parish. American Church Missionary Society, \$1.30.

Lakota; (No Report.)

LaMoure; (No Report.)

Larimore; REV. J. NELSON JONES. (No Report.)

Lisbon, Trinity Church; REV. DANIEL FLACK, Missionary.

Baptisms; Infants, 3; Adults, 3; Total, 6. Confirmed, 15. Communicants admitted, 13. Present number, 32. Sunday School; Teachers, 5; Scholars, 20. Value of property belonging to the Mission, \$58.88.

CONTRIBUTIONS.—Alms at Holy Communion, \$14.15. All current expenses, including Rector's salary, \$23.13. Subscriptions, \$125.00. Other sources, \$25.00. Total, \$187.28.

Mandan; (No Report.)

Mayville; REV. E. S. PEAKE, Missionary.

Baptisms; Infants, 5; Adults, 1; Total, 6. Communicants, 12. Funerals, 2. At this station five services have been held during the summer by a monthly visit. The Bishop preached here July 1st, and the Missionary began services July 27th. Pledges have been made for a resident Pastor, of \$344.50. The ladies have formed a society and raised \$156.00 for church use.

Pembina; REV. THOS. H. M. V. APFLEBY, M. A., Rector. George Simpson McTavish and Russell Aylen, Church Wardens.

Baptisms; Infants, 13. Communicants; Present number, 19. Marriages, 9. Funerals, 3. Sunday School; Teachers 3; Scholars, 15.

Sanborn; REV. C. MCCARTHY, Missionary.

Communicants, 16. Offerings, \$19.82.

Sykeston; (No Report.)

Tower City; REV. C. MCCARTHY, Missionary.

Communicants, 4. Offerings, \$4.85.

Uxbridge; REV. C. MCCARTHY, Missionary.

Communicants, 24.

Valley City, All Saint's Church; REV. SIDNEY H. WOODFORD, Rector. W. E. Jones and Joshua Parkhouse, Church Wardens.

Baptisms; Infants, 10. Confirmed, 3. Communicants; Present number, 44. Marriages, 3. Funerals, 3. Sunday School; Teachers, 6; Scholars, 30. Sittings, 125. Church value, \$5000.00.

CONTRIBUTIONS.—For objects within the Parish. Alms at Holy Communion, not otherwise reported, \$14.63. All current expenses, \$1472.74. Sunday School, \$17.26. Total, \$1504.63. Missionary Contributions.—Domestic Missions—general, \$23.44. For the Jews, \$6.63. Seabury Divinity School, \$9.51. St. Luke's Hospital, St. Paul, \$10.76. Total for Domestic Missions, \$50.34. Foreign Missions, \$27.45. Total for Missions, \$77.80. Contributions for objects without the Parish.—Convocation fund, \$10.00. Bishop (Clarkson Dakota Memorial Fund, \$10.00. Indigent Clergy, \$20.00. Candidates for orders, \$10.00. Charity, \$10.00. Infirm Clergy Fund, \$8.73. Total \$68.73. Total of Contributions, \$1651.16.

Wahpeton, Christ Church; REV. JOHN TRENAMAN, Missionary.

Baptisms; Infants, 3. Confirmed, 4. Communicants, 21. Marriages, 7. Sunday School; Teachers, 4; Scholars, 12.

CONTRIBUTIONS.—All current expenses including salary, \$570.08. Offerings, etc., \$97.72. Paid for church lot, \$200.00. Paid for plan of church, \$40.00. Cash on hand for church building, \$413.00. Total, \$1320.80. The Missionary took charge July 1st, since which time regular services have been held and \$955 has been pledged towards building a church.

CLERICAL REPORTS.

GEO. W. DUNBAR, (No Report.)

WILLIAM P. HUNTINGTON, (No Report.)

J. K. KARCHER, (No Report.)

J. GORDON MILLER, (No Report.)

E. STEELE PEAKE, Respectfully submits from June, 1883, to April 20, A. D. 1884:

I officiated at All Saints' Church, Valley City, Barnes County, Dakota, celebrating the public services of the Church regularly twice on each Lord Day, and once or more on holidays, with Holy Communion once each month and occasional services in the neighboring districts.. From April 20, 1884, to July 1, 1884, I officiated at Wahpeton once a month; at Oriska once and at Fargo two Sundays, in the absence of the Rector, and have held two services in Mayville and one in Barnes county.

—SUMMARY OF PAROCHIAL REPORTS—

[illegible]

In Memoriam.



ANDREW J. YEATER.

A PRESBYTER

OF NORTH DAKOTA,

Formerly of Bismarck.

DIED, JULY 7, A. D. 1884,

AT

CORSICANA,

Northern Texas.

REQUIESCAT IN PACE.

CONSTITUTION.

ARTICLE I.

ACCEDING TO NATIONAL CHURCH.

The Church in the Missionary Jurisdiction of North Dakota accedes to the Constitution of the Protestant Episcopal Church in the United States of America, and acknowledges its authority.

ARTICLE II.

TITLE AND BOUNDS.

This Convocation shall be known and designated as "The Convocation of the Protestant Episcopal Church of North Dakota," and its bounds shall be the boundaries of the Missionary Jurisdiction of North Dakota.

ARTICLE III.

MEMBERS OF THE CONVOCATION.

The Convocation shall be composed of Clergy and Laity.

SECTION 1. The Bishop, exercising jurisdiction, and each Clergyman canonically resident in this Jurisdiction shall be entitled to a seat and vote in the Convocation.

SECTION 2. The Lay Delegates shall consist of one Delegate from each Parish, or organized Mission, and from each Mission Station (who shall not be entitled to a vote,) and one additional Delegate for every fifteen communicants, until the number of communicants shall reach thirty, and after that one additional delegate for every thirty communicants.

SECTION 3. The Lay Delegates shall be chosen by the Vestry or Mission Board of each Parish, or Organized Mission, or when there is no organization shall be appointed by the Minister in charge.

SECTION 4. All Delegates shall be communicants, and stated worshippers in the Parish, Organized Mission, or Mission Stations which they represent.

ARTICLE IV.

MEETINGS OF CONVOCATIONS.

SECTION 1. The Annual Meeting of this Convocation shall be at such time and place as may be designated by the Bishop, or in his absence by the Dean.

SECTION 2. Special meetings of Convocation may be called by the Bishop.

ARTICLE V.

OFFICERS OF CONVOCATION.

The officers of Convocation shall be a Dean appointed by the Bishop, who shall preside in the absence of the Bishop; a Treasurer and Secretary who shall be elected by ballot at each Annual Convocation; a Chancellor who shall be a Layman learned in the law and a communicant, who shall be appointed by the Bishop and confirmed by Convocation, shall be the legal adviser of the Bishop and Convocation, and shall be entitled to a seat and vote in Convocation.

ARTICLE VI.

OPENING OF CONVOCATION.

Every Annual Convocation shall be opened with Morning Prayer, the administration of the Holy Communion, and a Sermon or Charge by the Bishop, or a Sermon by some Clergyman appointed by him.

ARTICLE VII.

MISSIONARY BOARDS AND OFFERINGS.

The Clergyman and Lay delegation from each Parish or Organized Mission shall form a Missionary Board for their respective Parishes or Missions; and it is earnestly recommended to them to devise such means as they may deem best calculated to promote a true missionary or Church spirit.

ARTICLE VIII.

MISSIONARY BOARD OF THE JURISDICTION.

The Bishop, Standing Committee, Treasurer, and Chancellor shall form the Missionary Board of the Territory. This Board on nomination by the Bishop shall appoint Missionaries and perform all the duties usual to such Boards.

ARTICLE IX.

ELECTION OF PRESIDENT.

If the Bishop and Dean be absent, the Convocation shall elect a President from among the Presbyters present.

ARTICLE X.

AMENDMENT OF CONSTITUTION.

This Constitution may be amended at any Annual Convocation by a vote of two-thirds of the members present.

CANONS.

CANON I.

OF A LIST TO BE MADE OF THE MINISTERS IN THE JURISDICTION.

Within one week before the meeting of every Convocation of this Jurisdiction, the Bishop (or in case there be no Bishop, or of his inability or disability to act, then the Standing Committee of the Jurisdiction) shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, canonically resident in this Jurisdiction, annexing the names of their respective Cures, or Parishes, or stations, as Missionaries, or of the Colleges, Academies or general Seminaries of learning duly incorporated, in which they are engaged, or in regard of those who are not engaged in Parishes, Missions, or institutions of learning as above, the places of residence only—but no Clergyman while suspended from the Ministry shall have a place on said list, and such list shall be before the Council on the first day of the meeting, and shall be prefixed to the Journal. The said list shall be taken as presumptive evidence of the right of those whose names shall appear thereon, and of the right of none others; liable, however, to be rebutted by other evidence satisfactory to the Convocation.

CANON II.

OF THE MEMBERS OF THE CONVOCATION.

SECTION 1. The right of any Clergyman of this Jurisdiction to a seat in the Convocation, shall, if disputed, be determined according to the provisions of the Third Article of the Constitution by the Convocation itself, whether his name be inserted in the list aforesaid, or omitted.

SEC. 2. The evidence of the regular admission of a Clergyman into the Jurisdiction, and the evidence of a settlement in the Parish thereof, shall consist in proof satisfactory to the Convocation of a compliance with the Canons of this Jurisdiction, and of the Canons of the General Convention, in that behalf for the time being. In all cases of a con-

tested right to a seat, the evidence of employment as a Missionary shall consist in the certificate of the Bishop, or in case of a vacancy in the Episcopate, of the President of the Standing Committee. The evidence of the connection of a Clergyman with a Seminary of Learning duly incorporated, shall consist also in the certificate of the Bishop, or in case of a vacancy in the Episcopate, of the President of the Standing Committee. No Clergyman shall be entitled to a seat as an infirm Clergyman, unless he shall produce a certificate from some respectable physician, that his state of health unfits him for the active duties of a Minister, and there be evidence that at the time his health became infirm he was entitled to a seat in the Convocation.

SEC. 3. The appointment of the Lay delegates to the Convocation of this Jurisdiction shall be certified in writing by the Rector or Minister of the Parish, or Mission, of which they are the representatives, or, if there be no Minister, by one of the Wardens, and by the Clerk of the Vestry of such Parish or Mission. Every certificate of the appointment of Lay delegates shall show upon its face that the appointment has been made in pursuance of all the requirements of this section, and shall certify that the delegates have the qualifications required by the Third Article of the Constitution. And no other certificate or evidence of the appointment of Lay delegates than such as is herein required, shall be allowed or received.

CANON III.

OF THE CALL OF CONVOCATION.

The mode of giving notice of the meeting of any Convocation, shall be by a circular addressed to every Clergyman and Vestry in the Jurisdiction one month before the time appointed, and whenever under the provisions of the Constitution a special Convocation is called for any particular purpose, it shall be the duty of the Secretary in the notice thereof to specify such purpose. It is also hereby declared to be the duty of every Clergyman entitled to a seat, to attend the meetings of the Convocation; and of every Church in union with the Convocation to send one or more delegates. Each Church is required to make suitable provision, by offertory, or otherwise, for the expenses of the Minister in fulfilling the above required duty.

CANON IV.

OF THE BUSINESS OF THE CONVOCATION.

I. At the opening of each annual Convocation, after morning prayer, sermon, and the Administration of the Holy Communion, the President shall take the chair; after which the order of procedure shall be as follows:

1. The Secretary under the direction of the Bishop, or in case of his absence, or inability to act, or of a vacancy in the Episcopate, under the

direction of the Standing Committee, shall call over the names of the Clergy entitled to seats.

2. He shall then call the names of such persons as shall have presented to him their certificates, as Lay delegates of Parishes and Missions entitled to representation in the Convocation, provided such certificates are regular in form and they do not refer to contested seats.

Irregular and defective certificates, and those referring to contested seats, and certificates of persons appearing after the organization, shall be referred to a committee of two Clergy, who shall report thereon as soon as possible.

3. A Constitutional quorum being present, the President shall declare the Convocation organized for business, which shall proceed in the following order:

4. Reading of the rules of order.

5. The election of a Secretary and Treasurer, and an Assistant Secretary if required:

6. The appointment of the following Standing Committees by the President:

(A) On the incorporation of Churches, and their admission into union with the Convocation—one Clergyman and two Laymen.

(B) A Committee on Finance, to whom shall be referred the accounts of the Treasurer, and different funds—one Clergyman and two Laymen.

(C) A Committee on Privilege, to whom shall be referred the Clerical or Lay claims for a seat in the Convocation—two Clergymen and two Laymen.

(D) A Committee on Legislation, to whom shall be referred all proposed alterations and amendments of the Constitution and Canons—at least two Clergymen and two Laymen.

(E) A Committee on the Extension of the Church, to whom shall be referred the subject of missions, and the other work of the Church.

(F) A Committee on Christian Education to whom shall be referred all matters relating to the institutions of learning within the Jurisdiction, and those also respecting the conduct and teaching in the Sunday schools of the Jurisdiction.

7. The appointment of Inspectors of Election—one Clergyman and one Layman for the Clerical votes, and one Clergyman and one Layman for the Lay votes, for the Standing Committee, and for the deputies and provisional deputies to the General Convention.

8. The receiving and referring, when necessary, of reports other than those of special committees, which may have been handed in to the Secretary.

9. The receiving and referring of applications of Churches for admission into union with this Convocation.

10. Miscellaneous business.

II. On the second day the order of business, after morning prayer, shall be:

1. Reading and approving of the Minutes.
2. Receiving certificates of Lay delegates not present before.
3. Calling over the names of members not present on the first day.
4. Report of the Committee on the Incorporation of Churches.
5. Admission of Parishes and Missions into union with the Convocation.

6. Reception of the Clergy and Lay delegates of the same.

7. Annual address of the Bishop, unless he should prefer another time for its delivery; if so, it shall be at any time in order.

8. Report of the Secretary, when any business has been committed to that officer.

9. Report of the Standing and Missionary Committee of the Jurisdiction.

10. Report of the trustees of the Episcopal Fund.
11. Report of the Standing Committee on Treasurer's report.
12. Report of Special Committees.
13. The election of the Standing Committee, and the deputies and provisional deputies to the General Convention.
14. Miscellaneous business.

III. On the third and any subsequent day, the order of business, after morning prayer, shall be:

Reading and approval of the Minutes.

2. Receiving the certificates of Lay delegates not present before.
3. Reports not presented the day before in order.
4. Miscellaneous business.

IV. If the prescribed order of business on any day should not have been gone through with, the first business on the succeeding day shall be the matters which had not been reached on the succeeding day, and in the order for that day prescribed. This rule shall not apply to miscellaneous business.

V. If the President *ex-officio* is not present at the opening of the Convocation, the Secretary shall call the Convocation to order, when the Senior Presbyter present, being entitled to a seat, shall take the chair, and in such case, immediately after the organization of the Convocation, a President shall be elected by ballot from among the Clergy.

VI. Before the rising of the Convocation, the Minutes of the last day's meeting shall be read and approved.

CANON V.

THE SECRETARY.

SECTION 1. In addition to the Constitutional provisions, it is hereby

made the duty of the Secretary to transmit annually to each of the Bishops of the Church in the United States, and to the Secretary of the last house of Clerical and Lay deputies in the General convention, and to the Secretary of every Diocesan Convention, a copy of the Journal of the Convocation, and he shall request the last to send copies of their respective Journals in exchange. He shall also transmit to each General Convention a certificate of the appointment of Clerical and Lay deputies, and of the nomination of Trustees of the General Theological Seminary.

SEC. 2. The Secretary shall, within thirty days after the Annual Convocation shall have adjourned *sine die*, furnish to the Treasurer a certified statement of all accounts allowed by the Convocation, and the Treasurer shall pay the same, and also any claims and accounts duly allowed and certified by the Standing Committee during the recess of the Convocation, (but none other) out of any money in his hands not otherwise appropriated.

CANON VI.

OF THE TREASURER.

In addition to the provisions, Constitutional and by Canon, the Treasurer shall also procure and keep a properly bound book, in which shall be entered accounts and statements in detail, of all moneys received and disbursed by him; and shall also keep accounts with the several Parishes, in which he shall charge them with the amounts assessed, etc., upon each, and credit them with the amount paid by them respectively. The Secretary's journal and records, and the Treasurer's books, shall be at all times open to the inspection of the Bishop, of the Standing Committee of the Jurisdiction, and of the Convocation or any committee thereof. Within one week before the opening of each annual Convocation, he shall prepare a list, and hand the same to the Secretary, of all the Parishes delinquent in the full payment of dues, assessments, or other charges imposed by order of the Convocation, and the liability to penalty, if any, incurred by said delinquency, and if in consequence of this, the Parish shall not be entitled to representation, he shall state that fact, and the name of the said Parish shall be omitted by the Secretary in calling the roll of the Churches entitled to representation for the presentation of certificates of Lay delegates. The names of the delinquent parishes shall be read after the names of the Lay delegates, duly appointed, shall have been called, and the Convocation declared duly organized. The Convocation may take such action in each case as they may deem proper.

CANON VII.

OF MISSIONS WITHIN THE JURISDICTION.

An offering in aid of Missions within the Jurisdiction shall be made

in every Church and Mission, on the occasion of the Bishop's visitation.

CANON VIII.

OF PAROCHIAL ASSOCIATION AND INCORPORATION.

SECTION 1. It shall be lawful for any number of persons not less than twelve, males of full age, friendly to the Church, of whom three at least, shall be communicants, and desirous of concentrating their endeavors, to associate and organize themselves as a Parish in the following manner:

Notice shall first be given to the Bishop, or if there be no Bishop, to the President of the Standing Committee, of the intention thus to associate and organize. Said notice shall be in writing, and shall contain such information in the premises as may enable the Bishop to judge of the propriety of the act, which paper shall be signed by the persons respectively who propose to organize. If the Bishop approve of the proposed organization, he shall give a written certificate to that effect, which approval shall be transmitted to the Secretary of the Convocation with the other papers.

The approval of the Bishop of the organization shall be essential for the admission of the Parish into union with the Convocation. The notice to the Bishop shall contain the following article:

"We, whose names are hereunto affixed, deeply sensible of the truth of the Christian religion, and earnestly desirous of promoting its holy influences in our own hearts, and in those of our families and neighbors, do hereby associate ourselves under the name of——, in communion with the Protestant Episcopal Church in the United States of America, and the Missionary Jurisdiction of North Dakota, the authority of whose Constitution and Canons we do hereby recognize, and to whose liturgy and mode of worship and discipline we promise conformity.

On the approval by the Bishop, or in the event of a vacancy in the Episcopate, by the President of the Standing Committee, of the proposed organization, the proceedings shall be as follows:

1. Notice shall be given on some occasion of public worship at least two weeks previous to the time of meeting, that the persons belonging to the Protestant Episcopal Church, or desirous of uniting with the same, will meet at a time and place specified for the purpose of incorporating themselves, adopting a Constitution for the Parish, and electing the requisite number of Wardens and Vestrymen. This notice shall be given by the Clergyman, if there be one, and if not, by some neighboring Clergyman, invited to hold service, and give the notice, and also to preside on the occasion of the meeting for organization.

2. At the time of the meeting, the Clergyman, as aforesaid, shall preside, a Secretary shall be appointed, a book provided for the Min-

utes, in which should be first entered the names of the persons who attend and are qualified to vote, and a record made of all papers and action, previously had in reference to the association and organization.

3. A Constitution for the Parish may then be adopted according to the following prescribed form:

CONSTITUTION.

Of a Parish of the Protestant Episcopal Church in the Missionary Jurisdiction of North Dakota

ARTICLE I.

ACCEDING TO THE GENERAL AND DIOCESAN CONSTITUTIONS, CANONS, ETC.

This Parish, as a constituent part of the Protestant Episcopal Church in the Missionary Jurisdiction of North Dakota, expressly accedes to, recognizes and adopts the Constitution, Canons, Doctrines, Discipline and Worship of the Protestant Episcopal Church in the United States of America, and the Constitution and Canons of the Protestant Episcopal Church in this Jurisdiction, and acknowledges their authority accordingly.

ARTICLE II.

USE OF CHURCH BUILDING.

The Church building or house of worship, belonging to this Parish, may be opened for all services, rites, ceremonies, or other purposes, either authorized or approved of by the Protestant Episcopal Church in the United States of America, or the Protestant Episcopal Church in this Jurisdiction.

ARTICLE III.

RECTOR AND MINISTER.

SECTION 1. The Rector or Minister is, *ex-officio*, President of the Vestry, and of the congregation, and has the casting vote, in case of a tie, on all questions brought before it.

SEC. 2. The Minister has the spiritual oversight of this Parish, and the Church building shall be open to him for public common prayer, catechetical or other religious instruction, for marriages, baptisms, funerals, and all other rites and ceremonies authorized by the Protestant Episcopal Church, at such times as he may deem proper.

SEC. 3. It shall be the duty of the Minister to enter in the Church Register all baptisms, marriages, baptisms, burials, and confirmations, occurring within his Cure; to keep an accurate list of communicants, and also a register of the families and individuals belonging to the Parish.

SEC. 4. The Minister of this Parish shall, before Easter, present to the Wardens, a full, faithful and accurate written account of all offerings received and disbursed by him in his official capacity as almoner of the Church, which account the Wardens shall present to the Vestry

to be by them examined and entered in the "Record Book" of the Church, and the original shall be placed upon file among the Parish documents. This annual account shall distinctly state the sources from whence the offerings came, and the persons or objects to which they were applied. It is left discretionary with the Minister to withhold names, where prudence or a regard for the feelings of individuals render it expedient.

ARTICLE IV.

WARDENS.

SECTION 1. The Wardens shall have a care that the Church building be kept from all secular or other uses not authorized by Article I. of this Constitution; that it be kept in good repair, as becometh the House of God.

SEC. 2. In case there be no Rector or Minister, or of absence or inability to act on his part, the Wardens, according to seniority, shall preside at all meetings of the Vestry, and of the congregation. In case both the Rector or Minister and Wardens be absent, a Vestryman shall be chosen to preside.

SEC. 3. In case there be any Clergyman of the Church, residing within this Parish, who shall conduct himself in such a way as is contrary to the rules of the Church, and disgraceful to his office, the Wardens shall, in writing, give notice thereof to the Bishop of the Jurisdiction, or to the Standing Committee, if there be no Bishop.

SEC. 4. In the absence of the Wardens, their several duties shall devolve upon the Vestrymen.

ARTICLE V.

ANNUAL ELECTIONS.

The congregation of this Parish shall meet annually on Monday of Easter week, and elect two Church Wardens, who shall be communicants, and not less than three, nor more than seven Vestrymen, who shall continue to discharge the functions of their offices during one year, or until their successors are elected, in accordance with the provisions of the act of the Legislature on the subject.

ARTICLE VI.

VESTRYMEN.

SECTION 1. The Vestrymen, together with the Wardens, shall transact all the temporal business of the Parish; shall collect and disburse all moneys due for Church purposes; and shall, before Easter, if the Treasury be deficient, collect as far as practicable, by subscription or otherwise, a sum sufficient to liquidate all the current expenses of the Church.

SEC. 2. At the meeting of the vestry next before Easter, the Minister

and the Senior Warden, or, in case of his inability to act, the Junior Warden, or, in case of the inability of both of the wardens, some vestryman, appointed by the vestry for that purpose, shall present to the vestry a full account and faithful statement of the condition of the parish. The said statement shall show :

1. What money, lands, or other property, have been received during the year last past, and from what source, and the value of the said lands or other property.

2. All offerings, each purpose for which each offering has been made, being separately stated.

3. For what object the money has been expended, each object and the amount thereof being separately stated.

4. What property has been purchased, exchanged, mortgaged, sold, or otherwise alienated or incumbered, and for what purpose.

5. What debts have been contracted, and what debts previously contracted are owing.

6. What improvements have been or are in process of being made, with the cost or estimated cost thereof.

7. The number of persons confirmed and baptised since the last Easter.

8. The number of members of the church who have been baptised in the Anglican or American Church.

9. The number who partake of the Lord's Supper, specifying the number of removals and of additions, that have taken place.

10. The number of marriages and funerals.

11. The number of teachers and pupils connected with Sunday School instruction.

The said statement shall be presented to the vestry, which shall, if necessary, be amended, and shall then be adopted by it, and shall then be presented to the congregation on Easter Monday, at its meeting on said day, when, but before balloting for wardens and vestrymen, it shall be read to the congregation, by the official presiding, and shall afterwards be delivered to the new Vestry, to be by them examined and entered in the Record Book of the Church, and the original shall be placed on file among the Parish Documents.

On Easter Tuesday, the Minister, Warden, or Vestryman, presiding at the congregational meeting, shall make a full and fair copy of said statement, and present or send it to the Bishop, or, if there be no Bishop, to the President of the Convocation, and from the statements of the several parishes the statement of the Jurisdiction shall be made.

When Easter shall fall on a day eight weeks or more before the meeting of the Convocation, the copy of the statement may be supplemented by memoranda of matters transpiring after Easter, but such matters shall not go into the statistics of the Jurisdiction.

It shall be the duty of the Secretary of the Convocation to prepare blanks for the said statements, and to send two copies to each parish during Holy Week.

ARTICLE VII.

SECRETARY AND TREASURER.

SECTION 1. A Secretary and Treasurer shall be annually elected by the Vestry, who shall serve until their successors in office are chosen.

SEC. 2. It shall be the duty of the Secretary to attend all meetings of the Vestry, to take minutes of its proceedings, and when approved, to enter and attest the same in the "Book of Minutes" of the Vestry; it shall be his further duty to *have the care of, and enter in the "Record Book" of the Church, the Minister's annual account of offerings, and the Vestry's annual account of the temporal condition of the Parish, and all other documents bearing upon the history of the parish,* and to preserve on file all the originals.

SEC. 3. It shall be the duty of the Treasurer to receive all money collected under the authority of the Vestry, the reception and disbursement of which is not otherwise provided for; and in case there be no collector appointed by the Vestry, he shall also collect the same.

SEC. 4. No money shall be paid by the Treasurer except on an order from the Vestry, signed by one of the Wardens. The Treasurer shall present to the Vestry at least two weeks before Easter Monday a full and accurate statement, accompanied with vouchers, of all moneys received and paid by his department since the last annual statement.

SEC. 5. The Treasurer, if he be not a member of the Vestry, shall attend its meetings when requested, and be guided by its advice in all matters pertaining to the duties of his office, and be ready to answer all questions as to the State of the Treasury.

ARTICLE VIII.

VESTRY MEETINGS.

SECTION 1. Quarterly meetings of the Vestry shall be held on the first Monday of May, August, November and February.

SEC. 2. Special meetings may be held at such times as the Minister or any two of the members may desire. At every meeting of the Vestry, the Minutes of the last meeting shall be read, and, if correct, approved; if incorrect, amended and approved. At every quarterly meeting the Minutes of the last quarterly, and of all subsequent special meetings shall be read.

ARTICLE IX.

ALTERING OF CONSTITUTION.

Alterations, amendments or additions may at any time be made to this Constitution by the annual Convocation of the Jurisdiction."

CANON VIII—CONTINUED.

SEC. 4. The application for admission into union with the Convocation of the Jurisdiction, shall be forwarded to the Secretary of the Convocation at least one month before the meeting of the annual Convocation, which application shall be accompanied with a copy of the minutes duly certified, and of all the other papers, the certificate of the Bishop approving the organization, and the proof of record or other acts required by the Statute. Provided, however, that such Parish shall have at least five communicants to entitle it to a representation in the Convocation.

CANON IX.

OF VESTRIES.

SECTION 1. On Easter Monday, or some other day to which this meeting may be adjourned, in each year, the parishioners of each church shall elect a Vestry, to consist of a Senior and Junior Warden, who shall be communicants where such suitable for the office can be had, and from three to seven Vestrymen, who shall be baptized persons, and the Vestry may fill vacancies occurring in their own body. Qualified voters at parish meetings shall be

(A) "Male communicants in regular standing who have been such for the space of three months previous to the meeting.

(B) Holders or lessees of pews, or sittings, who have held the same for three months previous to the meetings, and have paid for them.

(C) Where there are no rented pews, each person, not a member of another communion, who has subscribed to the support of the church three months previous to the election, and has paid his subscription."

SEC. 2. In the absence of the Rector, one of the Wardens shall preside in Vestry meetings. The Vestry shall elect a Secretary, whose duty it shall be to take Minutes of the proceedings; to preserve their journals and records; to attest the public acts of the Vestry, and to perform such other duties as shall be legally assigned to him. He shall deliver into the hands of his successor, all books and papers relative to the concerns of the Church which may be in his possession.

SEC. 3. The duties of the Vestry shall be to take charge of the property of the Church, to attend to, and regulate all its temporal concerns, to make arrangements for the support of the Rector, and to supply his place in case of a vacancy. They shall continue in office until their successors are elected, and shall be considered trustees of their respective Churches, in accordance with the provisions of the law of this State for the incorporation of religious societies.

SEC. 4. The Clergy of the Diocese and Lay readers in Missions, shall furnish numerical lists of all communicants that, after diligent inquiry, they shall find resident in their respective counties and in the district

of country lying contiguous to their respective Parishes and Mission Centres. The report here required shall be supplementary to the regular parochial report.

CANON X.

OF THE SETTLEMENT OF CLERGYMEN IN PARISHES.

SECTION 1. It shall be the duty of the Wardens of every Parish to give written notice to the Bishop, and if there be no Bishop, to the Standing Committee, so soon as a vacancy shall occur, in the pastoral charge of the same.

SEC. 2. On the call of a Clergyman being made, and an answer favorable to his acceptance of the same received, it shall be the duty of the Wardens to give immediate notice to the Bishop, or if there be no Bishop, to the Standing Committee, according to Canon XII, Title I, Digest of the General Convention.

SEC. 3. No Clergyman shall be admitted to the pastoral charge of any congregation in this diocese, without producing to the vestry thereof a certificate from the Bishop, or in case of a vacancy in the Episcopate, from the Standing Committee, that he has produced to him, or them, testimonials of his religious or moral conduct; as prescribed by the Canons of the General Convention.

CANON XI.

PARISH REGISTER AND PAROCHIAL REPORTS.

SECTION 1. In the Register required by Canon XII, Title I, Sec. 5, Digest of the General Convention, to be kept in every Parish, shall be specified the name and time of the birth of the child baptised, with the names of the sponsors and parents; the name of the adult baptised, and the witnesses, the names of the parties married, and of two or more special witnesses of the same, and the place where the marriage was solemnized; the names of the persons buried, the place of interment, and also the time when each rite was performed. It shall also contain a list of the communicants, which shall contain all within the Parish, as nearly as can be ascertained, and also a list of the families and adult persons as far as practicable, and also an accurate list of the persons confirmed from time to time by the Bishop. The Register shall be kept by the Minister, in a suitable book to be provided by the Vestry, which book shall be the "Parish Register," and shall be preserved by the Vestry as a part of the Records of the Church.

SEC. 2. Every Minister of this Diocese shall, on or before the first day of every Annual Council, present or send to the Bishop, or if there be no Bishop, to the President of the Council, a statement of the number baptised and confirmed since the last Annual Council, the number of those who partake of the Lord's Supper, specifying the additions or removals that may have taken place, and the number of marriages and

funerals. He shall also report the number of pupils and teachers connected with Sunday-school instruction in the Parish, and the amount of "Offerings of the Church," stating the objects to which such offerings were appropriated, and what has been done in compliance with the requisitions of the Council. The Parochial Report may also present concisely any other matters of fact which show the state of the Parish.

SEC. 3. In every case where a Parish is destitute of a Minister, the Register contemplated in this Canon shall be kept by some person appointed by the Vestry for that purpose.

CANON XII.

OF THE REPORT OF MINISTERS.

Whereas, it is enjoined that the Minister of the Gospel shall live of the Gospel, and it is the right and duty of every parishioner or member of a congregation to contribute his or her share to the support of the Minister, as God hath given ability; and,

Whereas, It is the duty of the Vestry of each Parish or congregation to take care for the fulfillment of the Divine command, by the diligence of the people, it shall be the duty of the Vestry of each Parish or congregation to provide by taking care for the gatherings of the offerings in Divine service, or by the procurement and collection of subscriptions, or of pew rents, by committee or otherwise, for the payment of the amount stipulated for the support of the Rector, Minister or Ministers, quarterly. And it shall be the duty of every Rector or Minister, in his annual report to the Bishop, to state distinctly what sum has been agreed upon between the Parish and himself as the annual salary, and what portion, if any, of that salary has been left unpaid.

CANON XIII.

BOARD OF TRUSTEES OF THE PROPERTY AND FUNDS OF THE CHURCH.

SECTION 1. The Bishop, Chancellor and Standing Committee is hereby constituted the Board of Trustees of the Property and Funds of the Jurisdiction, and declared to be the legal successor of the former Board, and shall have charge of all moneys and property collected, bestowed, devised, or provided for the support of the Episcopate, and the other work of the Church.

SEC. 2. There shall be an offering made in every parish or congregation on the third Sunday in October in each year in aid of the Episcopal Fund, which offering shall be immediately forwarded to the Treasurer of the Jurisdiction.

CANON XIV.

AGED AND INFIRM CLERGYMEN.

SECTION 1. It is hereby declared to be the duty of every Rector, officiating Minister and Missionary, to take an offering in his respective

congregation on the day appointed for annual Thanksgiving, to be appropriated to the relief of aged and infirm Clergymen in the Jurisdiction.

SEC. 2. The offering shall be sent immediately to the Treasurer, who shall keep the fund separate from the other funds, to be paid out as hereinafter provided.

SEC. 3. The Bishop and Standing Committee shall appropriate this money to those entitled to it, according to their discretion, a report of which shall be submitted to each Convocation, and spread upon the Journal.

CANON XV.

CONCERNING ELECTIONS.

Elections by ballot, when required by the Canons, may be dispensed with by an unanimous vote of the Convocation; and when an election is by ballot, a majority of the votes in each order shall be necessary to a valid election.

CANON XVI.

OF VACANT PARISHES.

Whenever a Parish shall have become vacant, and the Wardens shall have given the required notice thereof to the Bishop, he shall appoint those of the Clergy in the Jurisdiction, who can with most convenience discharge the duty, to supply such vacant Parishes as have been reported to him, at such time as may be deemed convenient and proper. And at any Convocation, the Clergy so appointed, shall be called on for an account of the fulfillment of the duty and to make a full report concerning the Parishes which they have visited. It shall be the duty of such vacant Parishes thus supplied, to defray all of the expense incident to such occasional services.

CANON XVII.

OF PREPARING A REPORT OF THE STATE OF THE CHURCH.

In order to carry into effect the recommendation contained in Canon XIV of the General Convention, a committee of the Convocation of this Jurisdiction shall be appointed at a regular meeting of the same, next before every stated meeting of the General Convention, to draft with the advice and approbation of the Bishop, a report of the state of the Church, to be presented to the General Convention.

CANON XVIII.

OF LAY READERS.

None shall be considered as authorized to officiate as a Lay Reader in this Jurisdiction, except in particular cases of emergency, without a written license from the Bishop, or in case of a vacancy in the Episcopate, from the Standing Committee; and Lay Readers shall in all cases

conform to the provisions of Canon III, Title 1, Sec. 2, of the General Convention.

CANON XIX.

OF THE TRIAL OF A CLERGYMAN NOT BEING A BISHOP.

When any Minister of this Jurisdiction, not being a Bishop thereof, shall become liable to presentment and trial under the provisions of any Canon of the General Convention or Convocation of the Jurisdiction, the mode of proceeding in this Jurisdiction shall be as follows, viz:

SECTION 1. Whenever the Bishop shall have reason to believe, on information being given by a major part, in number, of the Vestry of any Church, of which the accused is a Minister, or by any three Presbyters of this Jurisdiction entitled to seats in the Convocation, or from "public rumor," as contemplated by Canon II, Title 2, Sec. 2, of the General Convention, or from such other source of information as shall seem to him entitled to credit, that any Clergyman is under imputation of having been guilty of any offense or misconduct for which he is liable to be tried, and that the interest of the Church requires an investigation, it shall be his duty to appoint three persons, of whom two at least shall be Presbyters, to examine the case, a majority of whom may make such examination; and if there be, in their opinion sufficient grounds for a presentment, they shall present such Clergyman to the Bishop, who shall thereupon cause a copy of said presentment, together with a citation to appear and answer thereto, to be served upon the accused with all convenient speed.

SEC. 2. The Bishop, or if there be no Bishop, the Standing Committee, shall appoint the place for the trial, which must be within the Jurisdiction.

SEC. 3. Three Presbyters of this Jurisdiction shall constitute the court to try the cause, who shall be selected as follows: The Bishop, or in case of his inability, the President of the Standing Committee, in presence of said committee, or a majority of them, shall place in a box, to be prepared for the purpose, the names of all the Presbyters having Cures, or engaged in Christian Education, in connection with the Church in the Jurisdiction, and who are unconnected with the accused by relationship or marriage, and are not parties to the presentment nor members of the Standing Committee, and shall draw therefrom six names, which shall be entered upon a list as drawn, and notice of their being drawn shall, without delay, be communicated by the Bishop to the accused, and the accused shall have the right, within ten days after service upon him by such notice, to select from the six, three names, and if he neglect to make such selection, the Bishop, or in case of his inability the President of the Standing Committee shall select from the

six names so drawn, three of them, and the three Presbyters so drawn shall constitute the court. If any one of said three persons shall decline or for any reason be unable to sit, his place shall be supplied by the drawing of two names of Presbyters having the qualifications aforesaid, one of whom the accused may, within ten days after notice thereof, to be given to him by the Bishop, or in case of his inability to act, by the President of the Standing Committee, select to fill the vacancy, and if the accused shall neglect to make the selection, the Bishop, or in case of his inability to act, the President of the Standing Committee shall make the selection. The Bishop, or Ecclesiastical authority, shall designate some member of the Court to preside.

SEC. 4. A written notice of the time and place appointed for the trial shall be served on the accused, and also on one of the presenters, at least thirty days previous thereto; and advocates, or proctors, shall be allowed on either side, at the pleasure of the party, provided they are canonically resident in the Jurisdiction, or Laymen who have been communicants in some parish of the same for at least two years before the trial. Notice of the time and place of trial may be inserted in the citation, and when so inserted, no other notice thereof need be given.

SEC. 5. All testimony adduced upon the trial shall be in writing, taken, on due notice to the parties, either by a commissary appointed for that purpose by the Court, or in the manner of commissions and depositions in civil cases. But this provision shall not prevent the appearance of the witnesses and the hearing of their testimony, on the trial, whenever it shall be preferred by either party; and the testimony shall be reduced to writing and signed by the witnesses respectively.

SEC. 6. If a Clergyman presented, shall at any time before the commencement of the trial confess the facts charged in the presentment, the Bishop shall, with the consent and approval of the Clerical members of the Standing Committee, proceed to pass sentence; otherwise, he shall be considered as denying them.

SEC. 7. The Court being duly constituted by the presence of the requisite number of Presbyters, they shall receive such evidence as may be adduced in accordance with the provisions of this Canon, and having deliberately considered the same, shall declare in a writing signed by them, or a majority of them, their verdict on the several charges and specifications contained in the presentment, distinctly stating whether the accused is guilty or not guilty of each, respectively, and stating also the sentence, which, in their opinion, should be pronounced. A copy of such verdict shall, without delay, be communicated to the accused, and the original verdict, together with the evidence, shall be delivered to the Bishop, who shall pronounce such canonical sentence thereon as shall appear to him proper, provided the same exceed not in severity

the sentence awarded by the Court, and such sentence shall be final. *Provided, however,* that the Bishop, and if there be no Bishop, the Ecclesiastical authority may grant a new trial to the accused. If a new trial shall be granted the Court shall be constituted of other members than those sitting at the former trial, to be selected in the same manner as is provided in Sec. 3. Not more than one new trial shall be granted.

SEC. 8. All citations and notices in any ecclesiastical proceeding, whether to parties or witnesses, may be served either personally or by leaving copies thereof at their residences, respectively, and may be served by a summoner or summoners, appointed for that purpose by the Bishop, and of such service their certificate shall be evidence. In case of service by any other person, the fact shall be proved by the affidavit of that person. The time between the day of service and the day of appearance shall not be less than twenty days over and above the ordinary time required to travel to the place of appearance.

SEC. 9. The expense necessarily incurred on any trial under this Canon including those of the accused when found innocent, shall be paid out of any unappropriated moneys in the treasury, the accounts of the same having first been audited under the direction of the Convocation.

SEC. 10. No Clergyman shall be suspended, or receive any public censure from the Bishop of the Jurisdiction, without having been adjudged thereto, in the manner provided for by this Canon.

CANON XX.

OF THE REGISTRAR OF THE JURISDICTION.

1. There shall be elected by the Convocation, on the nomination of the Bishop, an officer under the title of "Registrar of the Jurisdiction," whose duty it shall be to take the custody of all journals, pamphlets, reports and papers, and other documents belonging to the Jurisdiction, to put the same in order; to provide for their safe keeping and facility of reference, to complete them when defective.

The Registrar shall secure and keep on record, as far as practicable, documents or important facts pertaining to the history of the Jurisdiction, or of its separate Parishes and Missions.

He shall procure a sufficient book of record, and keep therein an accurate account of all the ordinations and consecrations of and pertaining to the Jurisdiction.

All books, papers, documents and records in charge of the Registrar, shall be open to the inspection of the Bishop and Standing Committee, and of the Convocation of the Jurisdiction, on order from that body.

The Registrar shall have right, under order from the Ecclesiastical authority, to issue a proper certificate of any fact of record in his charge.

The Registrar shall hold his office for the term of four years, but in

the event of vacancy, the next annual Convocation shall fill the same for the full term of four years.

Provision may be made by the Convocation, from time to time, for the expenses necessary for the purpose of this Canon.

CANON XXI.

THE MISSION

It shall be competent for any number of adult persons, not less than twelve, of whom three at least shall be males, who are attached to the Protestant Episcopal Church, and desirous of sustaining its services in any village, town, city or district, to be organized as a Mission.

The following shall be the mode of procedure, with the form and and obligations:

PLAN OF ORGANIZATION.

I. APPLICATION TO THE BISHOP.

Right Reverend Father in God: We, the undersigned, residents of _____, County of _____, Missionary Jurisdiction of North Dakota, being desirous of obtaining the services of the Protestant Episcopal Church, and ready, according to our several ability, to sustain the same, do hereby request you to inquire into our estate and to provide for us as you may deem proper and expedient.

We do hereby declare ourselves, individually and collectively, ready to what in us lies to establish and sustain the regular worship of the said Church, and promote its influence in our neighborhood; and we promise conformity to its doctrines, discipline, liturgy, rites and usages. We put ourselves under your charge, and will reverently obey your authority. We promise conformity to the Constitution and Canons of the General Convention, and of the Missionary Jurisdiction of North Dakota, and rules and regulations of its Convocation. In accordance with these obligations and rules, we now ask the privilege of being organized as a Mission, under the name of _____.

Furthermore, we hereby specially stipulate and agree to raise among us, and faithfully pay to the Missionary (weekly, monthly, or quarterly) such contribution as may be assumed by us as our *minimum* toward the stated salary of the Missionary who may be sent to us. And we now agree for the first year, to pay the amount at least of _____ dollars.

Remaining obediently yours, in the Church of God.

.....
This application should be signed by all the adults who propose to be members of the Mission.

II. OFFICERS OF THE MISSION.

1. The Missionary shall be nominated by the Bishop and appointed

by the Board of Managers of the Domestic Missionary Society of the Protestant Episcopal Church, or of the Board of Missions of this Jurisdiction.

2. If the Bishop consent to the organization of a Mission, he shall appoint, on due consultation, the following officers for the first year, and after that annually in Easter week: One Warden, a Treasurer, and a Clerk.

3. It shall be the duty of the Warden to procure a room or a house to be used as a place of public worship; to see that the same be kept clean and in good repair, and that it be provided with all things necessary for conducting the services of the Church decently and in order. They shall also provide the bread and wine for the Holy Communion; take charge of the Communion Service, the Linen, Books, etc., belonging to the Mission; and shall endeavor, in the absence of the Missionary at any time, to keep up the regularity of the services.

4. It shall be the duty of the Treasurer to collect or receive all moneys contributed by the Mission; and to remit or disburse them in accordance with the rules of the Board of Missions.

5. It shall be the duty of the Clerk to keep a record of events of importance to the Mission, and a list of its families and members; to have the custody of the register of baptisms, confirmations, etc., in case the Missionary be non-resident, though not to make entries therein except by the Missionary's request or in his absence; and to attend to any correspondence required by or for the Mission.

The Missionary, on consultation with the officers, shall appoint the Sexton, Organist, Choir-leader, Sunday School Superintendent, and any other helper he may find necessary, but in case there is none in charge the right of such appointment shall rest with the officers above named.

III. THE FINANCIAL RELATIONS OF THE BOARD.

1. Every person becoming a member of the Mission, and willing to aid in its support, is expected to name a certain sum per week, which he will pay for the support of the Missionary, whether it be large or small, "according as God hath blessed him."

2. At every service, or at least once, when there are two on the same day, there shall be an offertory; and then the regular contributors shall place the amounts due from them in the alms basin, in envelopes marked with their names. The Treasurer, receiving and opening the envelopes, shall credit the givers with the amounts enclosed, and at the end of each quarter shall collect whatever arrearages may be unpaid, unless some other mode of collecting may be adopted under the direction of the Bishop.

3. The title to real estate given to or purchased by the Mission, or any property acquired by the Mission, for Church purposes, shall be vested in the "*Bishop, Chancellor and Standing Committee*," to be held

as a trust for a duly organized Parish, when the same shall be created, or for such time or tenure as may be conditioned; but no gift or donation shall be accepted, nor any purchase made for the Mission, without the consent of the Bishop.

4. The Mission duly organized shall report to the Bishop at the time of the Annual Convocation, through the Missionary, or, if there be none in charge, through the Clerk; and in these reports, in its own records, in all the Jurisdiction statistics and accounts, in its name, in its obedience to the Canons of the Church, and the action of the Convocation, it shall be held and treated as a Parish, with the obvious exceptions resulting from its having no legally corporate character.

5. The failure of the people of a Mission to fulfill their stipulations may warrant the Bishop in withdrawing his Missionary and dissolving the organization.

There may be a collection made in every Mission organized under this Canon on some Sunday shortly before the Annual Convocation, in aid of the Convocation Fund of the Jurisdiction.

CANON XXII.

OF RITUAL UNIFORMITY.

The Convocation of the Protestant Episcopal Church in the Missionary Jurisdiction of North Dakota, recognizing the danger of the introduction of usages foreign to our church, hereby enacts the following Canon:

1. In all matters pertaining to the Ritual of the Church, and to the Ornaments, Arrangements and appointments of the Holy Table, where there is no specific direction by Rubric or Canon, General or of the Jurisdiction, the direction of the Bishop given in writing to Clergy or Vestries, shall be held to be law.

2. Any Clergyman of the Jurisdiction, who shall, after the passage of this Canon, disregard the written direction of the Bishop, given under this Canon, in regard to the purposes thereof, is hereby declared to be amenable to trial for violation of this Canon, according to the provisions of Canon XIX, and shall be proceeded against accordingly.

3. Any Parish of the Jurisdiction whose Vestry shall disregard the written direction of the Bishop, given under this Canon, shall be liable to be suspended from Union with the Church of the Jurisdiction, or totally dissolved under Article XIV of the Constitution.

4. If it shall come to the knowledge of the Bishop that any of his written directions given under this Canon, are not complied with, in any Church of the Jurisdiction, he may decline to visit said Church for any Episcopal Act, until the Rector and Vestry of the same shall signify, in writing to him, that the aforesaid written directions are and shall be obeyed.

CANON XXIII.

OF ALTERING OR ADDING TO THE CANONS.

Any proposed alteration or addition to the Canons shall be referred without debate to a Committee, which shall be composed of at least two Presbyters and two Laymen, or to the Standing Committee on Legislation.

Such Committee shall report upon such alteration or addition, and the same shall at once be considered by the Convocation.

If a majority of both orders do not vote therefor, it shall be deemed rejected, and shall not be considered at the same Convocation. If a majority of both orders less than a two-thirds vote do vote therefor, it shall lie over to be considered by the next Convocation, by which it may be adopted by a majority of both orders. If two-thirds of both orders of the Convocation to which the proposed alteration or addition is made, vote therefor, it shall be passed at such Convocation.

